

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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Price One Penny.

SUNDAY SCHOOLS AND THEIR EFFECTS.

BY ELDER JOSIAH LOWE.

These noble institutions are generally supplied with scholars from the families of the poorer ranks of society. There are at the present time over two millions of such children gathered every Sunday into the so-called "Christian" nurseries, the greatest portion of whom are employed in the workshop or factory during the whole of the six days, and who, but for such institutions, would grow up in a state of neglect and ignorance. Here, then, is a mighty piece of machinery, noiseless and simple in its construction and operations, and in its results wonderful.

If such schools were but conducted by proficient members of the Church of Jesus Christ holding the Priesthood of God's kingdom now established upon the earth, there would be thousands of little streamlets gliding unseen along the bed of society. Meanwhile, the giddy world taking no notice of the going and coming from week to week, the work, as it were, would be progressing in secret. Nurtured by men of God, the uncultivated soil would be brought into cultivation, by the power of the Holy Ghost; the virgin soil of youth would be turned up and warmed by the Spirit of inspiration, and would be prepared to receive that truth which would soon germinate, shoot forth, bud, and blossom. The seeds of evil, those indigenous to their nature, or

those borne to them by the powers of darkness or worldly influence, would be uprooted and destroyed. We should soon discover the germs of holiness and goodness implanted, the conscience aroused, the intellect expanded, dressed, and fructified; and, by the power of God's Spirit, we should see that appetite for knowledge—that spark, when once given, burst forth as a flame, wage war with ignorance, and finally overcome,—yes, and continue to move onward and onward in the great scale of progression. The servants of God would soon see the green blade of promise expand its leaves, and the progressive life of God's children yield a rich crop of usefulness and true piety.

Sometimes we see in youth an appearance of the golden grains having perished. But they are only choked for a time by the rank and evil passions of youth. The seed lies for a time, not to rot, but deeply imbedded in the heart, entangled with the fibres of sin, until a day when the power of God's Priesthood shall suddenly cause them to burst forth with startling energy into sight, to the glory of his kingdom.

The Sabbath school is a nursery of national greatness and righteousness. Such institutions have furnished to the Gentile world men of integrity, holding responsible situations in the commercial circle of this nation.

Ought we not, then, as professed men of God, who are ordained and set apart to build up his kingdom, go to with redoubled energy to sow the seed of truth and knowledge in the minds and hearts of our children and youthful brethren and sisters, who are destined to bear off the kingdom of God in its full power and glory? Then let us go to work at the foundation, and rear the superstructure to the pinnacle, by the help and blessing of the God of Israel, keeping in mind that education improves mankind, and that learning is better than gold. When once obtained, we cannot well free ourselves of it. If we soar into the eternal world, it is with us; if we sink to hell, it is still clinging to us. It will rise with us in our exaltation, or sink with us in our condemnation. But, as Saints of the Most High God, let us improve our store of knowledge, to the glory of Him who made us.

Experience plainly shows that Sunday scholars are not all alike. Some of

their young minds are more acute than others; but all may be likened to a mansion in a snow-storm. If we notice the beautiful soft flakes of snow falling gentle and slow upon the roof, we find that in a few hours there is an immense weight sufficient, if it fell at once, to crush it to ruins. But the weight only adds to the stability of the building, if erected on scientific principles. So it is with the human mind: if the youthful mind be gently led on, it is capable of receiving a great amount of knowledge, and, like the roof, becomes stronger. And although only a part of one day out of seven is available for education in our Sunday schools, let us not neglect this great boon. Let the Priesthood of God use the talent that is given them to his glory, and show to the world that with the "Mormons" the mind is the standard of the man. Then, and only then, will the Saints see and the Gentile world feel the power and influence of Sunday school education.

THE AMERICAN PRESS ON UTAH AND MORMON AFFAIRS.

(From the *New York Herald*, May 8, 1859.)

THE MORMONS IN THE CITY.

Last Sunday, the Mormons of this and surrounding cities, together with a large number of the brethren and sisters from different parts of this State and from other States, met at Columbian Hall, Williamsburg, and had one of their glorifications—preaching, singing, testimonies, and business. The occasion of this particular gathering was a preparatory step towards the year's emigration to Utah.

THE EMIGRATION.

On Monday morning, while other citizens were traversing the streets with their household goods and gods, in the expectation of a change for the better, from house to house, the Mormons were mingled up with the general hubbub, trudging through the crowd with their trunks, kettles, and coffee-pots down to the depot of the Great Western and Michigan Central Railroad. A few small parties had already taken up their line of march for the frontier,—principally, however, young, unencumbered men, who were employed as teamsters to take out the heavy "Church" trains of machinery, merchandise, &c.; but the bulk of the emigration, the men and women of families, those

going through with their own teams, did not start until Monday last.

Before the departure of the *New World*, on which they had taken passage to Albany, some hundreds of friends and strangers were around them—some apparently deeply interested, others "looking on." There were some very affecting scenes in parting. Parents who had rejoiced in the meetings at the prospect of their children going "to Zion" to "gather with God's people," found the parting bitter enough. A struggle with feelings; a momentary victory, a smile, blessing, and tears again. It was a strange sight. This singular people, at a time when the dark clouds of war threaten again the place of their rendezvous, leave their new homes with confidence and set out on a journey of some 3,000 miles to a place necessarily destitute of nearly every comfort of life. Sympathising friends who did not belong to their society, and who thought the religion a delusion, were not wanting in their efforts to dissuade them from taking so fearful and fanatical a step, representing to them the dangers that lay before them and the hardships and deprivation to which they would have to submit. But to all of which they replied, firmly and unhesitatingly, that they knew the course they were taking was right and approved by Heaven; and as

for difficulties and hardships, they expected to have them to contend with. And with the unctious to their souls that "behind a frowning providence he hides a smiling face," they gave the parting shake of the hand; and as the boat started they shouted, "Three cheers for Utah," in which the outside friends on the dock joined heartily.

From what we learned, there were close on a hundred men and women in the company, with a goodly number of little responsibilities. They were from Massachusetts, Connecticut, this State, and Long Island. A company from New Jersey had started some weeks before. The company on Monday was to be joined at Albany by another company from Boston, Salem, Lawrence, and Lowell. The same day a company started from Philadelphia to meet them at Suspension Bridge. From there they would travel by rail to St. Joseph, thence up to Florence, Nebraska, their starting-place. At Florence they would be fitted out for the Plains, start some time this month, and arrive, they hope, in Utah in August.

(From the *New York Herald*, May 15.)

DEPARTURE OF THE MORMONS.

Last evening, about 500 of the Mormon emigrants that arrived in the city on Friday, from Europe, left for the West by the Albany steamer *Isaac Newton*. The Mormon agents stationed here having received positive instructions from President Brigham Young to send all emigrants in future early in the season, in order to avoid the sad calamities of being caught in early winter on the Plains, as in 1856, used every despatch, and in thirty hours from landing in Castle Garden had them again in motion up the Hudson. In emigration business the Mormons are ahead of the Gentiles considerably. The chief conceives his plans, makes all contracts, sets the whole machinery in motion, and superintends everything and everybody. Without employees to assist, he calls in action the willing hands of the emigrants themselves, and teaches them that they are the most interested in what has to be done, and holds forth the virtue of useful labour. Carrying out matters in this style, the 500 did all their luggage business at Castle Garden, got to the depôt of the Michigan Central Railroad with all their children, loose baggage, coffee-pots, kettles, and pans, and were ready at the appointed hour to bid good-bye to Gotham and give three parting cheers to anxious friends, who had held on to the last moment in the warm grasp of friendship and fraternity.

The Mormons seem to have very decided objections to having unbelievers mingle with their crowd. Some other emigrants for Albany got into the same part of the steamer where they were quartered, which led to a remonstrance on the part of the chief Elders, and subsequently to the entire clearance of the steamer; after which, the faithful re-entered at the call of their names, and the outsiders were quartered in another part of the vessel. This separating of the sheep from the goats detained the *Isaac Newton* full an hour after her usual time of sailing.

The company had a very large amount of baggage, for people of their class. In addition to their usual free baggage with each ticket, they had nearly six thousand pounds extra. Altogether, they had upwards of fifty thousand pounds. Considering the expense of transportation in Europe before they reached Liverpool, and the charges going West—close upon 20 cents a pound—it is presumed that the "Saints" had only held on to the valuables—heirlooms from father to son, &c., to enrich the "valleys of the mountains."

By this arrival New York and adjacent cities have had an addition to the Mormon population of something like 200 souls. Over those remaining the same care and supervision were exercised as over the emigrants going West. The chief Elder in Williamsburg was "as busy as a bee" all day yesterday, and before sundown he had them all rejoicing on the bare boards in "the land of the free," &c.

Some idea of their interest to go West may be drawn from the fact that not a person tarried behind who had the means to continue the journey to the frontiers, and several of those now *en route* were entirely destitute of the means sufficient to get bread by the way, and had to start "depending on the Lord and their brethren." Several before the starting were encouraged to "exercise faith," and a way would be opened up, by which they could arrive at their destination. With all their peculiarities, the exhibition of such earnestness of purpose and determination to carry out faith, in spite of innumerable and disheartening difficulties as those that lay before them, the Utah emigrant commands respect. The end of Mormonism is not yet!

(From the *New York Herald*, May 25, 1859.)

OUR SALT LAKE CITY CORRESPONDENCE.

Great Salt Lake City, U. T.,
April 23, 1859.

In my last letter I informed you of the threat of Judge Sinclair that he would hold

court in this city during May, with three-fourths of the army now at Camp Floyd, quartered in Union Square, ready to carry out his orders. The apprehension of a collision which that threat inspired measurably died away in the bosoms of the people generally, and the youthful Judge was beginning to get credit for idle braggadocia, and his tongue was regarded as having only divulged what was in his heart to do, if he only could get the chance; but, alas! the day after the departure of the last mail from here, rumours of his intentions were in circulation at Camp Floyd, which leaves us no reason to doubt that his threat was no idle boast; but is in reality the fixed determination of his heart, to lead to a collision between the citizens and troops. Of this Governor Cumming is apparently fully convinced, as also the other officials outside of the judicial clique. By the departure of the next mail, plans will be better developed, if not even then carried into execution, or at least attempted; and should you then hear of the eagerly-sought-for collision having taken place, it can be witnessed that we have not sought it, but that it is the deep-laid scheme of settlers, degraded judges, and disappointed officers of our great republican army, for the sake of perishable gold, gratification of personal revenge, and the empty glory of swords to be crimsoned with the blood of fellow-citizens, who so love the liberty bequeathed to them by illustrious sires that they will fight for its maintenance, though their homes should be made desolate and their wives and children left without protectors in the land of freemen's inheritance.

An express from Camp Floyd arrived here on Sunday night with the intelligence that two regiments were coming to the city to make arrests, and it was expected that they would have orders for forced marches, to come in upon us unawares. *Immediately on Governor Cumming being made acquainted with the report and circumstances, which leave no room to doubt of the plans of the Judges, he notified General D. H. Wells to hold the Militia in readiness to act on orders. By two o'clock on Monday morning five thousand men were under arms. Had the United States' troops attempted to enter the city, the struggle must have commenced, for the Governor is determined to carry out his instructions. What has deferred their arrival here we know not; but now that this plan is known, a watchful eye is kept on the camp, and the shedding of blood seems inevitable. We have confidence in the overruling care of our heavenly Father; and whatever does take place, will eventually turn out for good.*

Major ——— told me yesterday that Gene-

ral Johnston was resolved to carry out his orders, and he affirms that they are to use the military on the requisition of the Judges, and not on the requisition of the Governor only. I have just learned that 500 soldiers were on the march to San Pete settlement to arrest persons there whom the Judges are seeking after. The judicial-military-inquisitorial farce played at Provo satisfies everybody that it is not violated justice that seeks redress, but the madness of men drunken with whisky and vengeance, that seek satiety in blood. There is not an official in any settlement outside this city but what expects to be handled as were those at Provo; and the only safety they have from judicial vengeance—not personal, but vengeance against the community—is in flight to the mountains. In the south, where the weather has been excellent for early agricultural operations this spring, the fields have been left uncultivated, and the seed that should be fructifying in the soil is still lying in the barn, the end of which must be famine; for unless the Governor has power to restrain the Judges from calling the military to act as a *posse comitatus*, no man of any influence will trust himself at home. We fear no judge of the United States. The Supreme Judge of all we fear, and in His fear we live, and earthly tribunals have no terror for us: but the insolence of men like Cradlebaugh and Sinclair and the despotism of their military aids drive the iron to our souls. The very latest news now in circulation in the city is that the Judges have hired the Indians to scour the mountains in search of the persons that the Marshal and military have been unable to discover at home. What next? Shall a price be offered the red men of the forest for the scalps of our citizens? Oh, my God! what shall we be driven to? My heart sickens at the outrages to which we have been subjected, and I dread the future. Nothing shall be done on our part to hasten hostilities; but if it is impossible to avoid them, the responsibility is theirs.

Governor Cumming has no disposition, nor has this community any, to screen any man or men from the punishment due for any crime or misdemeanor they may be accused of; but he will not suffer military terrorism to reign in the Territory over which he is Governor, and we are to a man ready to sustain him. We appeal to the American nation, and ask any man whose soul is not absorbed with the acquisition of perishable pelf only, What can we do more than we have done to preserve peace? and what course is open to us but to defend our rights as citizens of the Union? Our religious faith has nothing to do with the matter now in question; that is our own. We force

none to accept it, and we know that the faith of no man is at his own disposal. We are what we are, and so are all others what they are, and circumstances made them so. Our present difficulties are worthy of the attention of every man who loves his country and the glorious Constitution bequeathed to us by honourable, honest, and just men. Are we to be incessantly bored to death with such men representing the parent Government? The subjects of despotic Russia are freer men and women than we are. We live in terror, and know not what a day may bring forth. Whoever is free to-day cannot boast of enjoying liberty on the morrow. An apostate, to satiate his spleen for some private or family grievance, denounces somebody, or at least darkly hints that this man or the other has done something, and that another man may possibly know something against him. That little has been sufficient, time and again, to cause both the accused and the hoped-for witness to be arrested and kept in the military jail. The Governor says that that military jail is illegal. He has not been inquired of for a *posse comitatus* of the citizens of the country, as the spirit of the law and its own term signifies; but those noble, honourable, high-minded, pure, and virtuous Judges leap that which should be a barrier to their wanton outrages, and call for bayonets and the attendance at court at the beat of the drum!

Allowing that somebody has blundered in not rescinding the authority of General Harney in 1857, on which General Johnston now acts in 1859, is the fact less certain that the men who should dispense justice, and who should treat their fellow-citizens as equals, are burning with zeal to do wrong? What possible respect can this community entertain for men who take refuge for their wickedness in the blunder of another associate for the government of the nation? Instead of labouring with the civil Government to remove causes of complaint from those who have regarded themselves as oppressed and unjustly dealt with in the past, they treat the chief Executive with contempt, and burn with zeal to distinguish their reign of terror by consigning to the gallows some victim of their hate.

Everything that they could possibly do to make themselves hated they have done; and for the consequences of their acts the Government who sent them is responsible. If they are not removed, trouble must come; for the personal contempt which they have managed to create against themselves is sure to end in some conjured-up contempt of court, apprehensions of somebody, and the train of circumstances which freemen, conscious of their integrity, are not likely to submit to.

(From the *New York Herald*, May 25, 1859.)

USURPATIONS OF JUDGE CRADLEBAUGH.

[Extract of a private letter from a Mormon.]

Salt Lake City, April 18, 1859.

Judge Cradlebaugh signalized his judicial proceedings by holding an illegal court at Provo, employing a thousand soldiers to help him; charging the whole community, and especially the prominent members, with complicity in crimes of the greatest magnitude, ignoring the existence of the Territorial civil officers; placing the prisoners in military custody; subpoenaing witnesses, swearing them, and then arresting them on bench warrants issued without the knowledge of the Attorney-General, to prevent said witnesses from giving evidence before the Grand Jury; abusing and summarily dismissing the juries, without allowing the presentment of several prepared bills by the Grand Jury, lest the subterfuge of "Church constraint" should be non-available; discharging, without trial or recognizances, prisoners who had been indicted; holding others in custody against whom no indictments had been presented, and taking those in custody to Camp Floyd with the prospect of indefinite confinement. In view of the above, is it strange that men are not at all eager to appear before his Honour, and that they prefer the freedom of the mountains to the chances of treacherous arrest—to the uncertainty of ever being legally tried—to military incarceration and possible massacre? His Honour has had a remarkable anxiety to get hold of the leading men of the Territory, of which you may form a correct estimate from the following examination of Mrs. Parrish:—

Judge Cradlebaugh attempts to incarcerate Brigham Young and the leading Bishops.—Scene in the Court-room at Provo.

Judge Cradlebaugh: When did you go to see Brigham Young?

Mrs. Parrish: Some time between Christmas-day and New Year's.

Judge C.: To what place did you go?

Mrs. P.: To Brigham Young's office.

Judge C.: Who did you see there?

Mrs. P.: Brigham's clerks and several other persons.

Judge C.: Did you see Brigham Young?

Mrs. P.: No, sir.

Judge C.: Did you ask to see him?

Mrs. P.: Yes, sir.

Judge C.: What reasons did Brigham Young assign for not seeing you?

Mrs. P.: The clerk said he did not wish to see any one, and I had better apply to Bishop Hancock, and he would see Bishop—

Judge C. (interrupting): Stop, Mrs. Parrish. Let them take that down. (After a

pause, during which clerks take notes)—
Now, go on, Mrs. Parrish.

Mrs. P.: He said I had better apply to Bishop Hancock, the Bishop of the place where I live; and he would see Bishop Johnson, and Bishop Johnson would—

Judge C.: Now, stay till they have taken that down. (Clerks again take notes.) Now, Mrs. Parrish, you can go on.

Mrs. P.: Then he said Bishop Johnson would see Bishop Rowberry, who would most likely see that the horses were returned to me.

Judge C.: Now, you say that Brigham Young said you were to apply to Bishop Hancock?

Mrs. P.: No, sir. The clerk said so.

Judge C.: Yes; but he brought the message from Brigham?

Mrs. P.: No, sir; he didn't.

Judge C.: Did not Brigham Young advise you not to apply to any Gentile court?

Mrs. P.: No, sir.

Judge C.: Well, what did Brigham say?

Mr. P.: I don't know, sir.

Judge C.: Then what message did Brigham Young send to you by the clerk?

Mrs. P.: I never heard of any message.

Judge C.: Then how came the clerk to tell you to go to the Bishop?

Mrs. P.: He said that was what he should do, if he were in my place, instead of troubling Brigham Young about it.

Judge C. (evidently disappointed): To the prosecuting attorney: Have you any questions to ask Mrs. Parrish?

(From the *New York Herald*, May 25, 1859.)

How Governor Cumming is regarded—the Judge suspected of scheming mischief.

[Extract of a private letter.]

Great Salt Lake City,

April 16, 1859.

The court was adjourned *sine die* on the 4th instant, and the Judge's remarks at the time of adjournment were replete with rancour, illegal and unwarrantable accusations, and evident disappointment in not being able to criminate President Young. He left no means untried to get cause against the President. He could not disguise his anxiety and determination to arrest him; but innocence and truth in that respect

have triumphed as yet, although efforts were made to implicate some eminent ecclesiastical officials. The Judge is at Camp Floyd. What he is doing I am not aware. He is, however, concocting some mischief upon the inhabitants of this Territory. What that mischief is we cannot tell; but we feel confident that all attempts to trample on our rights and to injure the innocent will fall on himself. Although the court is adjourned, and no business was on hand to warrant him to continue it, yet his Deputy Marshals are prowling about the country like the —, "seeking whom they may devour." On Wednesday night, the 6th instant, they went into Springville, expecting to arrest several persons. But when men see the very Constitution disrespected by loyal officers, every mean and illegal measure entered into to rob them of their liberty, and witnesses arrested to deprive the accused of testimony in his favour, they are careful not to place themselves in the tender mercies of the wicked.

We fully expect that the Judge has retired to camp to consult with others to prepare a reply to the Governor's proclamation. The Judge, army officers generally, and sutlers are much displeased with the Governor's straightforward and honourable course. Indeed, it was currently reported that they threatened to arrest the Governor, if he was not careful; but I think that were such a thing attempted, (though it is scarcely possible to conceive such a measure,) the whole army would fail to succeed; for the people are loyal enough to sustain the Executive, and would, I think, resist. Governor Cumming's course is straightforward, manly, and patriotic. He is rather in a peculiar position. On the one hand, the Mormons look to him to sustain them and defend them from the inroads of judicial prejudice, and he is willing to do his duty to them and "defend the right;" and on the other hand, the interested itinerant settlers, denominating themselves Gentiles, want him to "pitch into" the Mormons, and feel very angry when he thwarts their nefarious designs. Nevertheless, he neither courts the Mormons' favour nor dreads the scowl of their enemies. He takes his own course, and seeks, in taking it, to promote the wishes of the Administration at Washington.

GARDENING MEMORANDA.—The soil in which the pansy is found to flourish best is a compost of cow-dung one-half, fresh loam one-quarter part, leaf-mould one-eighth part, and coarse sand one-eighth; but peat-soil should on no account be intermixed. The situation best adapted for it is one which is sheltered from the mid-day sun, but which receives a little in the morning. Transplanting may be performed at any season, but in doing so, remove the soil from the roots, and replant the flower with its roots unconfined.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 25, 1859.

THE GAME NOT YET PLAYED OUT.—In the absence of any direct news or communication from the Valley, we extract a letter from the *New York Herald*, written by that paper's Great Salt Lake City correspondent, under date April 23rd, and also one bearing date April 18th.

It would appear from this correspondence that the thirst for blood, rapine, and plunder is as strong as ever in the breasts of those corrupt and profligate judges, army contractors, sutlers, camp followers, ruffians, blacklegs, and cut-throats, not forgetting the military officers and the army itself; and that every effort will be made, every unlawful, wicked, and tyrannical course pursued, and every mean and dirty trick resorted to, that their ingenuity can invent or the Evil One suggest, to bring about, if possible, a collision between the army and citizens, that they may gratify their hellish and depraved appetites and that spirit of hostility and revenge which is rankling in their hearts towards the people and work of the Lord.

There are not wanting those who, for a few dimes or a glass of grog, are ever ready to manufacture the blackest falsehoods against the loyal and law-abiding people of Utah and publish them to all the world under the title of "our own correspondents," or editors mean and contemptible enough who, for political purposes or to enlarge the circulation and secure the sale of their filthy sheets, will encourage and give publicity and the sanction of the press to the vilest falsehoods manufactured to order by the drunken vagabonds, blackguards, and fugitives from justice that now infest Utah.

It will be remembered that the difficulty between the United States Government and citizens of Utah originated in the wilful and malicious lies published by that perjured villain, Drummond, and a few of "our own correspondents." Those falsehoods were refuted time and time again, till none believed them, and all despised in their hearts the scoundrels who propagated them. Yet interested and unscrupulous speculators, broken down politicians, and office-seekers, while they execrated the liar, hesitated not to use the lie for their own vile purposes. Editors and journalists from one end of Christendom to the other took up the hue-and-cry and prostituted and degraded the press to the propagation and circulation of those wicked and malicious lies. That mighty engine, the medium through which truth, light, knowledge, and intelligence should flow like a pure, healthful stream to the millions, to encourage, strengthen, and exalt them in the scale of being, was made the instrument for propagating and publishing to the world the vilest slanders and falsehoods. A corrupt and rotten Administration also took advantage of the circumstance to provide for a few of the hungry jackals that had helped to snarl and bark it into power, at the expense of the public treasury, to the tune of ten or twelve millions of dollars, by making an unholy war upon a portion of her innocent, loyal, and law-abiding citizens. And even now, after it has been solemnly and officially certified, by the Executive placed over them by that Government, that the charge brought against the citizens, and which was made the excuse for the crusade against them, is false and utterly groundless, the presence of the corrupt and profligate army, with all its wretched and

degrading accompaniments, is still forced upon them. And when the citizens respond to the call of the Executive placed over them by the Administration, and arm themselves in self-defence against the lawless encroachments of the army, the magnanimous editor of the *New York Herald* coolly advises the Government to "send a much larger force to sustain General Johnson and totally demolish Mormon rule in Utah, and drive the fraternity to one of the islands of the Pacific," notwithstanding "it will involve an immense expense to the country." The *Herald* thinks the "present difficulties may end in that way, and the sooner it comes about the better." Surely the *Herald* has an eye to business! But we agree with him that "the end of Mormonism is not yet!"

CAUTION.—We are informed that there is an individual travelling among the Conferences and Branches, collecting all the *Stars* and *Journals*, &c., that he can prevail upon the Saints to bestow upon him, under the pretence that he sells them again to those outside the Church as he travels about, thus spreading the word broadcast, as it were, through the land, while at the same time he obtains an honest livelihood for himself. He has a peculiar faculty for ascertaining the names and residence of the Pastors, Presidents of Conferences and Branches, and other prominent members of the Church; and by an adroit use of these, he gives colour to his representations and succeeds to a considerable extent in deceiving the honest and unsuspecting, and gathers considerable quantities of these publications, which he sells again as waste and wrapping paper for 2d. per pound. We have heard of his having obtained, through this misrepresentation and the use of the names of the Pastors and Presidents, as many as eight or nine volumes of the *Star* from a single individual. Our object in bringing this matter before the Saints is to put them upon their guard, and to remind them that there is still a debt of several thousands of pounds due to this Office from this Mission for those and other publications and books, and to suggest to them the propriety of first ascertaining from their Pastors and Conference Presidents that all is right, before they give their *Stars* and books away in this manner to strangers.

If, after they have read the *Stars* and *Journals*, they should feel desirous to part with them, it would be much more profitable to give them to their Presidents to sell for waste and wrapping paper, if they cannot dispose of them to better advantage, and apply the proceeds to the liquidation of the *old book debt*, which originated in part, perhaps, for these same *Stars*. Supposing this scheming individual should succeed in obtaining from the Saints throughout the Mission 10,000 volumes of the *Star*, which is not at all an unreasonable supposition, (if he is not checked,) considering the many tens of thousands of volumes among the Saints, at 2d. per pound, he would realize about £200 sterling, which we apprehend would be much more profitably appropriated to the liquidation of this debt. But we would advise the Saints not to be too anxious to get rid of their *Stars*. They will bear a second reading, and in years yet to come will be considered invaluable by your children as a history of the past, if nothing more.

SOUTH AFRICAN MISSION.—Elder N. Paul, President of the Cape Conference, in South Africa, writes us April 11th, inclosing the minutes of a Quarterly Conference held on the 27th March; but which, for lack of space, we must defer publishing. He writes—

"We are moving along slow, but I believe sure. I believe the Saints never felt better. They are trying to do right and live their religion. You will see by the report that we have baptised a few."

We have also received a letter from Elder John Stock, President of the Port Elizabeth Conference, South Africa, under date April 22nd. He writes—

"We have many watching us and our movements; and I believe that if we had one or two of the Twelve here, many would embrace the truth: but as we are known to be the poor of this land, they don't care to come to hear us. I should have advised you of the departure of the Saints from this land. In January last, five Saints sailed in the *James Buck*; and on the 9th March, 28 in the *Alacrity*;—all intending to go on to Zion this year."

We are glad to be able to announce the safe arrival of the *Alacrity* in Boston with the full complement of Saints. We clip the following from the *New York Herald* of May 25:—

"MORMONS FROM THE CAPE OF GOOD HOPE.—The barque *Alacrity*, from Port Elizabeth, Algoa Bay, Cape of Good Hope, arrived at Boston on the 19th instant, having on board 28 Mormons. They are bound for Salt Lake."

ARRIVAL AND DEPARTURE OF EMIGRANTS.—It will be seen, from the extracts from Elder Stenhouse's letter and from the *New York Herald* of May 15, published in this Number, that out of the 725 Saints sent out in the *William Tapscott*, 650 have proceeded on to the frontiers with the intention of going through to Utah this season. Although all were anxious to go through as soon as possible, yet, when they left these shores, only about 400 felt themselves prepared and able to continue the journey further than to the States this season. We much rejoice, therefore, to learn that on arriving at New York, through the faithful attention and wise provisions made for them by Elders Cannon and Stenhouse, so great a number of them found themselves in a condition to proceed on their journey to their long and anxiously-desired mountain home this season. May the blessings of the Lord attend them in all their travels, and crown their efforts with success!

We publish also an extract from the *New York Herald* of May 8th, from which we are happy to learn that several hundreds of the Saints from the States are also on their way to Utah. We are glad to find that the sojourn of our brethren in the States, surrounded as they have been by the most determinedly-opposing influences, has not caused them to lose the spirit of the work or their high and holy callings.

CIRCULAR.—We particularly call the attention of the Elders and Saints generally to the *Circular* published in this Number. It embraces many items of business which it is all-important that the Presiding Elders should thoroughly understand, that there may be harmony, union, and strength in our movements, the labours of the Elders be rendered more efficient, and the business of the Office be greatly facilitated. By a careful and attentive perusal of it, the Priesthood and Saints generally will also be much benefited.

CIRCULAR OF GENERAL INSTRUCTIONS.

In order to render every facility to Pastors, Presiding and Travelling Elders, and Book Agents in the British Isles, and in other Missions under our charge, in the performance of the various duties that devolve upon them in pursuance of their respective appointments, we have arranged the following general instructions for their guidance; and it is absolutely necessary that they should make themselves familiar with them, if they would faithfully and efficiently discharge their duty in the particulars named, therein, and before we can work harmoniously together and protect the interests of the Church entrusted to our watchcare.

EMIGRATION.—The way is at present open for emigration to the States for those who are ready and desirous to go; but it is not wisdom for those to go who are in good situations, or in full employment, and are enabled to continually add to their means and lay by something for that purpose, and who have a prospect of being able in a year or two to take their families direct through to the Valley. The time lost and means expended in getting settled and procuring labour in the States would go far with one in good business here to complete his preparations for the whole journey.

And particularly is it contrary to counsel for any to emigrate who are in debt, without first coming to an understanding with and getting the consent of their creditors. Nor should any leave their families behind in this country, without first making provision for their support, so that they may not become burdensome to their friends or to the parish authorities.

It is not wisdom for the Saints to emigrate to the United States singly or in very small numbers in vessels filled with other emigrants, for reasons which have been from time to time laid before them in the *Star*; the principal of which are—first, that the evil influences by which they would thus be surrounded and the abominations and wickedness which would be constantly before and around them would prevent them from enjoying the peaceful and holy influence of the good Spirit; secondly, the almost utter impossibility of their being able to live as becomes Saints and to call upon the Lord for his blessing, while on the voyage; and thirdly, the great liability of their being drawn aside from the straight and narrow path.

If the Saints who wish to emigrate to the States will consult with their Conference President and Pastor, and obtain their sanction and counsel, and then communicate with this Office, they will be notified as soon as we have received names enough to make a company sufficiently large to warrant us in sending them out. Should there be any urgent case which should be excepted from the general rule, we will endeavour to provide for such case.

But none should go upon their own responsibility, or secure their passage until they have obtained counsel from this Office; nor should any go without or contrary to the counsel of their President; and the Pastors and Presidents are required to withhold the letter of standing and commendation from all and every one who may emigrate contrary to or without counsel.

All application for passage to America must be accompanied by the name, age, occupation, and name of native country of every individual; and a deposit of £1 for each *over one year old*, without which no berths can be secured. The time the applicants wish to embark should also be stated, and they will be accommodated as near that date as possible during the season for emigration.

When a vessel is engaged, we notify such applicants as wish to sail about the time she will be going, by printed circular, giving the date of embarkation, price of passage, and all particulars; to which we require an immediate answer, stating whether the parties notified will embark or not, so that in case they are not ready we may have an opportunity to notify others. If we receive a reply that passengers will embark in a certain ship, we immediately secure berths for them; and if they do not embark in that ship, their deposits are forfeited, unless they are prevented by sickness or death,—when we require to be informed of the fact at the earliest moment, so that substitutes may be procured to occupy the berths thus rendered vacant.

No persons who have recently been exposed to smallpox, or other contagious disorders, should come forward for embarkation, nor children having them be brought, as the lives of such would thereby be jeopardized, and death probably be sown among all the ship's company. Furthermore, in all cases where it is apparent to the Government Medical Inspector that passengers are in such a situation, they are rejected by him, and cannot proceed on their voyage until free from contagious sickness.

These regulations respecting passage are necessary to secure the Office from the loss that would accrue from a ship going to sea with a number of empty berths.

Passengers furnish their own beds and bedding. A straw mattress will answer very well for sleeping upon when they do not bring feather or other beds with them. Each single passenger also requires a box or barrel to hold provisions, and the following articles for cooking, &c.,—namely, a boiler, saucepan, fryingpan, tin porringer, tin plate, tin dish, knife, fork, spoon, and a tin vessel to hold three quarts of water. Where families emigrate together, one boiler, one saucepan, one fryingpan, and one provision-box of suitable size will be sufficient for all. The water-bottles also may be made to convenience in size and number, but they must hold the number of quarts due for the whole family per day.

TITHING.—All Latter-day Saints are required to pay their *honest* Tithing on their weekly or quarterly income, or as they may receive the proceeds of their labour.

It is the duty of the Priesthood actively engaged in the ministry—namely, Pastors and Presiding and Travelling Elders, to see that the local officers *faithfully* discharge the trust reposed in them in visiting and collecting the Tithing *regularly* every week from the Saints, and that the amounts received by them are duly paid over to the Branch President and correctly entered to the credit of the proper parties upon the Teachers' Tithing collecting books, with the signature of the Branch President attached thereto for the amounts handed him from week to week; which amounts, with the names of the Tithe-payers, should be transferred weekly to the Branch Tithing Register.

All Latter-day Saints are required to pay their Tithing on all money which they possess or may hereafter receive from any source whatever (besides from their daily labour or regular income, which is tithed as above), immediately on receipt of it and before leaving this country. *No Saint* will neglect this duty.

The Branch Presidents are called upon to furnish the Conference President with a *monthly* report of the income of the Branches, in accordance with the blank form supplied for the purpose, with a statement of the condition of each Branch Book Agent's affairs and an account of indebtedness (if any), also stock in hand, with the Auditors' names attached. They are also required to hand the Conference Presidents, *quarterly*, an alphabetical list of the Tithe-payers, with the amount paid by each person during the quarter.

The Conference Presidents are expected to enter the names of and the amounts paid by the Tithe-payers, which they receive from the Branch Presidents, *quarterly*, upon the Conference Registers, arranged in alphabetical order, and to see that the amounts correspond exactly with the moneys paid them during the quarter by the Branch Presidents; also to forward their Pastors *monthly* the money on hand, after the payment of all just claims in their Conferences, and, at the end of each quarter, a balance-sheet of the income and expenditure, as per form furnished by this Office; and to be careful to make a *correct* copy of each Quarterly Report in the Conference Register,—*which must be preserved*. No one will be considered worthy to hold any office in the Church who in any manner mutilates or destroys any of these Reports or Registers.

Let it be particularly understood that the President of the Mission is the *only person* in these lands that has the right and authority to direct the expenditure or disposal of the Tithing. Neither Pastors nor Presidents *nor any other persons* have the right to appropriate or dispose of or direct the disposal of a *penny* of the Tithing for *any* purpose, without first obtaining his sanction and permission. So far as he has given the Pastors, Presidents, and Elders authority or permission to use portions thereof for specific purposes, so far they have the right, but no farther. Any permission or license granted by *any other person* is an assumption of authority and conveys no rights.

At the close of each year, the Presidents of Conferences are required to furnish this Office (through their Pastors,) with a complete list of the Tithe-payers in their several Conferences, arranged alphabetically, with the amounts paid by each individual, and the additions correctly made. The amounts or totals should correspond with the income stated in the yearly balance-sheet, and the lists must be signed by them and countersigned by the Pastors. Great care should be taken by all concerned to have the names *plainly written and correctly spelled*. A neglect of this will at a future time prove very disheartening to the Saints, and perhaps also a serious inconvenience.

The head of each family should be held responsible and credited with the amount of Tithing paid in his family so long as his family remain subject to him or he is in receipt of their earnings,—unless any individual members specially request the same to be entered to their own names; then it can be done. This will apply until members of families attain to the age of 21 years; then their Tithing should be credited to their own names. When members of families leave their homes, and obtain employment away from their parents, and control their own wages, they should (even if they are not of age,) have their Tithing credited to their own names.

One name only—namely, the father or the head of the family, should appear on the Yearly Tithing Reports, in every instance, with the above exception.

It frequently occurs that individuals remove from one Branch to another in the same Conference. There will, of course, be a space, when the person leaves, opposite the name, from the time the Tithing ceases to be paid. Let it be stated in this blank space thus—Removed — June, 1859, to — Branch. The same course should be pursued when the name is entered afresh on the Tithing book of the Branch that the party joins. There will occur again a blank space before his Tithing account commences. Let it be inserted thus—Received from — Branch, — June, 1859, (naming the Branch from which the party comes.)

It also often occurs that individuals remove from one Conference to another. The same course should be pursued as in cases of removal from one Branch to another. Let it be inserted as named.

In making out the Yearly Reports of Tithe-payers, when parties have only removed to Branches in the same Conference, the name should not be sent here twice in the same Report; but the amounts paid in the different Branches should be amalgamated. However, in removing from one Conference to another, let the names and amounts paid appear in each Conference, and the accounts will be amalgamated in the Registers of this Office, providing the changes or removals are stated in the lists forwarded.

The Pastors are held responsible for the correct spelling of the Tithe-payers' names in their Pastorates.

GENERAL.—Every Pastor is required to transmit to this Office, on the last of March, June, September, and December, or as soon thereafter as possible, a Quarterly Financial Report or balance-sheet (as per form now in use), showing the income and expenditure of each Conference separately, which Report should only include the *actual* cash received and expended. No notice whatever should be taken of any transfers of money in the income or expenditure. Nothing should appear but the *bona-fide* cash transactions.

The Pastors should not remit book money to this Office in the last month of the quarter, after their usual monthly remittance has been made, without including such extra remittances in their balance-sheet, as all cash that is forwarded up to the end of the quarter is credited to the Conferences, as advised, and which in several instances have come to hand after the balance-sheets have been forwarded, thus causing a difference between the books of this Office and the balance-sheets, which have ultimately to be altered, but not without much extra trouble, and sometimes inconvenience.

All moneys collected in the several Conferences (with the exception of the Sunday collections for the poor and the Fast money,) less the allowances for the support of Elders, hall rents, rates, and lights, must be forwarded to this Office through the Pastors so as to reach here at the latest, by the 30th of every month. The collections for the poor must be appropriated to that purpose under the direction of the Conference Presidents.

The Fast moneys should be paid over by the Branch Presidents to the Conference Presidents, and by them to the Pastors, who should retain the same in their hands, subject to my order, taking care to enter the amounts received on this account in the Financial Reports of the Conference Registers. When instructions are issued to the Pastor to use or appropriate such moneys for certain purposes, let him report to the Conference President the fact, with the amount used, and the latter can enter accordingly on the Report in his Register the amount expended, and for what purpose. The Fast income and expenditure should be reported in the Quarterly Pastoral Financial Reports to this Office. If the moneys have not been expended, state under the head of expenditure, "Fast money in hand."

Should there be any legitimate expenses for which the printed form does not provide—such, for instance, as for the payment of Tithing Records, or for Fast money expenditures, the Pastors should not amalgamate them with any other expenditures, as heretofore. If the money is sent to Liverpool for a specific purpose, let it be entered so in the column for moneys "sent to Liverpool," and let the purpose for which it was to be applied be also stated. If money is expended in the Conferences, let the same be entered in the column for hall rents, stating the particular purpose for which it was expended.

It is the duty of the Pastors to carefully examine *all* the books of Conferences and Branches, as they may have opportunity, and to see that everything is kept correctly and that all accounts are properly balanced.

No one in the ministry is allowed to get up collections or to solicit donations for any purpose whatever among the Saints, unless he is so directed by the President of the Mission.

It is not the duty or business of Branch Presidents to call men to the Priesthood or to recommend them at all, unless they are specially called upon so to do. When the President of a Conference feels that there is a local necessity for calling any one to the Priesthood, it is his privilege and duty to communicate with his Pastor on the subject; and on obtaining his consent, to make his selection with the assistance of the Travelling Elder (who is presumed to, and, if he understands and attends to his duty, does know every man in his district,) and the President of the Branch with and under whom the new candidate will have to labour.

INDIVIDUAL EMIGRATION ACCOUNT.—The Pastors and Presiding and Travelling Elders should see that this subject is kept prominently before the Saints. Its importance will doubtless be realized by all the faithful. Books have been furnished each Conference for the collection of these moneys from the Saints on a similar principle to the Teachers'

Tithing collecting books. In the payment of all such moneys by the Saints, they should see that the collectors enter the amounts on their individual pass-books, and attach their names as an acknowledgment for the moneys paid them. The collectors in like manner should obtain the Branch President's signature to their collecting books for the amounts handed to him weekly.

The President of every Conference should, if possible, visit each Branch at least once a month to audit the Individual Emigration Account books and receive and sign for the money. But when it is inconvenient, let the moneys be sent to him by the Travelling Elder, with the Tithing moneys; the books to be signed by him, and also by the Conference President when he visits the Branches.

No moneys are to be returned in the Branches on this account without an order from the President of the Conference; and all moneys withdrawn must be signed for under the heading "Withdrawn."

The Presidents of Branches must sign the Conference Individual Emigration Account book, and the Presidents of Conferences must sign the Branch Presidents' books for all money returned.

A general audit of all books must be made twice a year—say at the end of June and December; which business should be seen to under the immediate personal supervision and direction of the Conference President. This audit must include the individual pass-book of every member, which must be compared with the Teachers' books; and it should be seen that every one has his just and proper credit, and that the money is forwarded to the proper person. Conference and Branch Presidents and Travelling Elders should keep a constant and vigilant watch and supervision over the Teachers' and individual pass-books, both for Tithing and Individual Emigration Account, and occasionally and as often as convenient at other times compare the individual pass-book with the Teacher's.

Every Conference President must keep the Individual Emigration Account in a Conference Record, which should contain every individual's name and the total amount deposited by them monthly, together with the amounts withdrawn, taken from the Branch books. The Conference President must also open an account in the back part of his book with each Branch, (to correspond with the back part of the Branch book,) in which he should enter the total amount deposited by the Branches monthly, as well as the amount withdrawn. He can thus know at any time from his own book exactly how each member and Branch stands every month, without the trouble and delay of calling upon the Branch Presidents for the information.

In transferring moneys from one book to another, great care must be taken to credit the correct amount to the proper individual.

One pound and all sums over should be paid directly to the Conference President, for which he will always give a receipt in the individual's pass-book, if it is to be credited at this Office with the Individual Emigration Account of the Pastorate; in which case it should be entered to the credit of the individual, not in his account taken from the Branch books, but in an account opened with him for that purpose. If, however, the party requires a receipt from this Office, it should be *immediately* forwarded, and the receipt from this Office would supersede the necessity of the President's signing the individual's pass-book. No money received by the Conference President directly from the party himself should be entered to the credit of such party in his account taken from the Branch book, nor should it be entered in the account with the Branch; but separate accounts should be opened for all such moneys, to avoid errors and disagreements between the Conference and Branch accounts. Parties, however, that are desirous of sending direct to this Office amounts from £1 and upwards have the privilege of doing so, and an acknowledgment will be furnished them for the same. Should such acknowledgments be lost by the holders at any subsequent time, they *cannot* be furnished with duplicates; but if the parties will communicate with me, stating the facts, I will cause a note of the same to be made upon the Office books; and should the acknowledgment be presented or forwarded here for payment by any other party, it will thus be detected, and payment will be refused. The rightful owners of the money can have it applied on account of their emigration, when they come here to embark, by bringing with them a certificate of identification signed by their Pastor and Conference President. Should they require the money to be sent to them, it will, on application, be remitted, by forwarding a similar certificate and a stamped receipt for the money, insuring the Office from all further responsibilities.

This Office will not, as heretofore, forward receipts to the several Conferences for the amounts sent here monthly by the Pastors on the Individual Emigration Account; but at the end of each quarter a statement of the said account will be forwarded to the Pastor, which should be compared with the general account of each Conference. If found correct,

a certificate, signed by the Auditors, Pastor, and the President of each Conference, should be sent here, certifying that the accounts have been audited, and that they correspond with the quarterly statement received from this Office. If it should not balance, the Pastor must communicate with me, with as little delay as possible, stating the facts.

The Presidents of Conferences are required to hand these and all other moneys to the Pastors monthly, in order that they may remit the same to this Office.

PUBLISHING DEPARTMENT.—Appointment of Book Agents. It is requested, wherever it can be so arranged, that the Presidents of Conferences be appointed Book Agents for their respective Conferences. It is of the first importance that men be entrusted with this business who have both the desire and the ability to transact it properly; and should there be any profits arising after the carriage of the parcels is paid, the same can go for the benefit and liquidation of the debts.

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agents accounts *monthly*, in order that a statement of the audit may appear in the Branch Financial Report. The Conference President should know the amount of indebtedness of each Branch monthly, which he can obtain from his own books, if he is acting as General Agent. If not, he should be furnished with a statement from the General Agent. He will thus be enabled to detect any errors that may occur; or, should the Branches be increasing their stock or running into debt, he can apply a remedy at once. It is, however, an established rule in most of the Branches of the Mission to pay for their publications in advance; and it is my wish and counsel to have this put into general practice throughout the entire Mission—namely, that *no debts whatever be contracted*, but that arrangements be made in every Branch of the Church to pay for the *Stars* and other publications in advance, or at least at the time of delivery.

List of Debts.—On the last day of March, June, September, and December respectively, we balance our accounts with the Conferences for books, *Stars*, &c. The "Quarterly List of Debts" appears in the first or second *Star* that goes to press after those dates. Each General Agent should balance his account with the Sub-Agents on those days.

Auditors.—Each Conference should appoint two Auditors to audit the General Book Agent's accounts with us.

These Auditors should audit the General Book Agent's accounts with us on the same days that we balance our accounts with the Conferences. In auditing the General Agent's accounts, the invoices forwarded to him for the quarter must be presented to the Auditors, and the total of moneys paid over to the Pastor or the Conference President on the book account, for which he should have the proper signature on his book, must balance the totals of invoices, or the Agent is a defaulter to the amount deficient. Should the General Agent receive moneys during the month in the shape of donations for the old book debt or by the disposal of old stock, such amounts should not be taken into consideration in the balance, but an account thereof be kept separately. It is desirable and must be seen to that no further increase of debt with this Office be made, and that the old be cleared off as soon as practicable.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts" due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their Conference. If the amount of their statement equals the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If all the amounts agree, a balance should be struck. If this balance disagrees with ours published in the *Star*, the President should communicate with this Office immediately.

STATISTICAL REPORT.—Two Statistical Reports are required every year from the Conferences in the British Isles and the Foreign Missions under our watchcare; the first Report to be made up from the 1st of January to the 30th of June, and the second from the 1st of January to the 31st of December; the latter to embrace a report of the proceedings of the whole year, *without regard to the Half-Year's Report*. These Reports should be signed by the Pastors and the Presidents of Missions.

The Reports from the British Isles should reach this Office at the longest in *ten days* after the dates named above, and from the Foreign Missions as soon as practicable. The particulars required are—Name of Mission, name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; number of persons excommunicated, dead, emigrated, and baptised; total number of Members, including officers and scattered members; and the names of the Pastor, President, and Secretary.

A. CALKIN,

PRESIDENT OF THE EUROPEAN MISSION.

CORRESPONDENCE.

AMERICA.

New York, May 19, 1859.

P.O. Box 3957.

President Asa Calkin.

My dear Brother,—In the midst of bustle and with very little time at my disposal, I sit down to write you. If I do not write you now and under these disadvantages, I shall be forced to leave for the West without giving you a word about the *William Tapscott* passengers.

I enclose you clippings from the *New York Herald*, with dates, which help the brevity of my letter. On one item, however, I beg to remark—their departure. "About 500" are named as going West. That figure with us probably covers about or even more than 650 with you, as I do not believe that I saw more than fifty persons who were to stay in the States. The reason of this is simply that, on sea, children from one year and upwards are counted. But by our arrangements, we got all free under five years of age. The circumstances of travelling by sea with provisions, &c., are different from rail travelling and no provisions, &c. You will no doubt be pleased to learn that so many have been able to start West.

The Lord has blessed us in making arrangements for this company, which enabled that number to go West. I anticipate that brother Cannon will write you on all figures when he gets a table; but when he may have that privilege is to me a mystery. Meantime, I may say that, instead of sending them to Iowa city, as at first contemplated, they have gone by rail all the way to St. Joseph, Missouri,—an arrangement which is a great blessing and advantage to the Saints,—to those

from Europe particularly. On this matter brother George and myself have been particularly grateful to the Lord, and have frequently been led to exclaim that the hand of the Lord has been over this company; and I trust that they will continue to deserve his peculiar care and providence.

They started on Saturday evening, within thirty hours of their arrival, and by special arrangement got a train of 21 cars, and started off from Albany with them on Sunday at noon. The despatch with which business was attended to, to save time and expense in getting them to the frontiers, was very fatiguing to brother Cannon and the Elders in charge of the company; but everything was done with cheerfulness: nobody was left behind, and no baggage strayed that I have yet learned of. As brother C. felt that it was necessary to go himself with them, I was left to wind up the business, which to-day I trust to finish, and get off first train in the morning. I had hoped to overtake them at St. Joseph, but it is now impossible. I shall, however, I hope, with the blessing of the Lord, get to Florence in 48 hours after their arrival. You will see, by another slip from the *Herald*, an account of the departure of our folks from the East.

Brother Calkin, I must conclude, as moments now are precious. It is dangerous to promise future correspondence: still, if I find opportunity, or anything of consequence, I will drop you a line from the West.

With kindest regards to yourself, Counsellors, and brethren associated with you in the Office, I am yours affectionately,

T. B. H. STENHOUSE.

VARIETIES.

LIFE-PRESERVERS.—Half-a-yard of calico, painted till air-tight, made into a bag, and filled with air, will support any person in the water. Also, if a waterproof coat be made of the same stuff inside as outside all the way round, to reach halfway up the back, with a pipe to fill it with air, and a band inside to go round the waist, it would answer well for a life-preserver. The end of the pipe, however, must be nine inches above the band. It can then be put to the mouth with ease, when on. There should be another pipe at the top to allow the air to escape, if required, as the air will not go to the bottom and come up the long pipe. It will thus prevent the head and breast from sinking, as the body is surrounded with air.